



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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NO. 1.

NOTICE.

The fiscal year of this Society closes on Friday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.*

Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Assistant Treasurer at the Bible House, or through the Society's District Superintendents. The annual reports of auxiliaries should be sent also, and any information concerning the decrease of life members and directors or their change of residence, that the proper corrections may be made before printing the Annual Report.

THE BIBLE AND CHRISTIANITY.

BY ALEXANDER VINET.

It is made a stumbling-block that the Bible should not have been so arranged as to render divisions impossible. . . . No doubt, that he who gave the Bible could have given a creed in its place, and the most perfect of all creeds. . . . But why should he have done so?—That man might not be obliged to enter immediately, and with his whole being, into relations with him? That the strict provision and the concentration of religious ideas, should dispense him from employing his conscience in the study? That nothing might put his uprightness and candour to the test? That he might receive the true meaning of the Bible ready made, and not make use of the Bible to determine it? In a word, that he should remain passive there, where it is most important that his activity and liberty should be displayed, his responsibility engaged? God be praised, that it has not been so ordered,

and that man is at once capable and bound to discover, through all the parts, all the personalities of which the Bible is composed, that general and eternal truth which only presents itself to him in the Bible, with a character in some sort occasional, under the form of an application, and always blended with some event or some life. God be praised that this our book has not the clearness of a symbol or creed; that we are not forced to comprehend it aright, and that we may give many meanings to his word. God be praised that he has left our activity some share in the acquirement of faith; and that, willing our belief to be an action, he has not added to the Bible, all-sufficient for simple hearts, the dangerous appendix of a symbolism.

We must not flatter ourselves with being faithful in proportion that we are literal; often we shall be so much the less so; and this is easily understood. We are very far from possessing an exact translation; and if in order to have the word of God we must have the letter of that word, why, then, we do not possess God's word.

It is not in a chain of dry sentences that God reveals to us his will and the principles of his government; it is essentially by facts. In the book he has given us, everything is history or everything is connected in history. It is sometimes said that this antique and oriental book refuses to assimilate itself with the modern forms of our thought. Oh! in this book of the human race, the local and the temporary disappear in the universal! Will you not believe the testimony rendered by the child? Without one aid of archæology, he understands the Bible as he does the talk of his playfellows. This language of the childhood of nations seems made for human children. But the child does better than understand; these exquisite narratives are his delight. Much is said about improving and explaining solemn truths; this is the favourite task of writers for children. But the Author of the Bible is their master in that as in all besides. Who could have so well spread honey on the edges of this cup offered to all men, at the bottom of which childhood finds nothing bitter? For it, everything in the divine chalice is honey. What book more attractive?

What more glorious stores, what more dazzling marvel? Where was there ever gravity tempered with more grace, or grace accompanied by more gravity? Where was morality ever better exemplified in action? This whole book is the history of an education, a vast and sublime education—that of the human race; and the child receives it without need of being told so, as its one education.

The silence of the gospel on such and such a subject is not always a reason for our silence. The gospel contains all the truths necessary to salvation and the conduct of human life; but of those truths some are explicitly contained therein, and others implicitly. The gospel could not say everything. Had it done so, preaching would have been superfluous, and by preaching I mean all those developments, applications, and explanations of which the gospel is susceptible; the sermon is in this sense only one of the forms of preaching. If the gospel was to have said all, it never would have ended, never would end; it would be constantly growing, and the world, to use the expression of St. John, "could not contain the books that should be written." (John xxi. 25).

The gospel would be much less perfect if it were more complete, much less eloquent if it said all, much less powerful if it were more scientific in its method and more strict in its language. We insist pertinaciously upon treating it as a book or a treaty, but it is neither a book, nor a treaty, nor a code. What, then, is it? It is the gospel. It is a divine word, conceived and formularized so as to address the whole man, and consequently totally unlike that abstract method, that system of ideal distinctions, with which science cannot dispense; nay, which constitutes science, but only touches the intellect, and cannot reach the man. All in the gospel is synthetic, complex, intermingled; symmetry and material proportions are noticeable only in their absence; almost everything appears circumstantial and occasional. We have dialogues, allocutions, letters; we should search in vain for that general and abstract character which appears to us more in conformity with the majesty of a universal religion; and although there be in the gospel neither void nor superabundance, there is perhaps not one of us who does not feel surprised to meet there with certain things and not to meet with others. This is what the gospel should be, to give full scope to all our faculties, to leave much to be done by the logic of the heart and conscience, to make our religion indeed one of grace and liberty, in other words, a *spiritual obedience*; the word *religion* has no other meaning. Now, such a compilation of the gospel as an analytical spirit might have conceived and desired, would have greatly hindered this admirable design of God.

On those points upon which we cannot avail ourselves of what the Bible says, a Christian may avail himself of what it does not say. It does not attempt to make of its silence an absolute limit to our thoughts; beyond a certain line it refuses us its assistance, but that is all. That God who has himself responded to the most pressing questions of agonized humanity, put to that humanity questions in presence of which he seems to leave it to itself. These questions are many and grave; they issue from the centre of the globe, the centre of society; and all that faith exacts from us is that we should make use

of what has been revealed, to remain firm and calm face to face with enigmas of which the Author of our faith has not seen fit to give us the solution.

God has sent the apostles, has caused a document to be written. But whence do you know this? it may be said. Probably from the same quarter that you yourselves do; it is enough that we should both be certain of it. But whence will those poor people know it who have no direct means of procuring themselves this certainty; and how would they know it if we were not there to attest it to them? And I may just ask, who will attest to them that you are there in order to attest it? Is it not necessary to have your authority guaranteed to them? And is this authority any easier to prove than that of Scripture? Besides, what a vicious circle! You have to prove yourselves the interpreters of Scripture, and you do so by means of passages of Scripture that have first of all to be interpreted. And who will interpret them? You? In virtue of what authority? In virtue of an authority that you can only have after those passages have been interpreted; you therefore have not this authority as yet. And who, then, has it? All the world. But if all the world has been able to interpret those passages, why should it not be equally able to interpret all the rest? This first moment is decisive; why do you leave it at the mercy of all the world? Why not take possession of it; why not, in the first instance, found your quality of interpreters upon some miracle which forces conviction and prevents all objections? Unless you do this, it will cost the people as much trouble to assure themselves of your authority as to convince themselves of the authenticity of the Scriptures. Labour against labour, why should it not prefer the latter; or rather, why should it not dispense with both? Truth knows how to prove itself; and the same Providence that has preserved the sacred books, will doubtless know well how to demonstrate their divinity and explain their sense to sincere souls.

The people, childhood, men of all ages and all conditions, can only become Christians through the Bible. God's plan in Christianity proceeding from individuals to masses, not from masses to individuals, he has willed that each should receive religion from his divine hand immediately; that each should appropriate and apply the revealed dogmas to his own heart; that each should, on his own account, place himself in communication with the voice from on high; that each, humanly speaking, should make his own religion. The Bible is the library of each member of the whole family.

Foreign Department.

CHINA.—Dr. Gulick sends a few copies of the Gospel of Matthew in Classical Chinese and English, for experimental use in Sabbath schools, and says this diglot edition is beginning to be somewhat in demand, and will be called for more and more as the number increases of those who wish to study English. The second edition of 1,000 copies was exhausted in about five years;

a third edition of 1,000 copies was printed a year ago.

When Dr. Gulick wrote on the 14th of November, he was on the point of starting for Foochow in company with Bishop Bowman of the Methodist Episcopal Church, and he might perhaps extend his trip to Amoy. He had furnished fifty copies of the Old Testament in Chinese to the Rev. Dr. Dean of the Baptist Mission at Bangkok.

A CONCORDANCE of the New Testament in Chinese, prepared by the Rev. H. V. Noyes, is one of the Canton publications of 1881. It forms an octavo volume of 400 pages, and is particularly adapted to the Bridgman and Culbertson version printed by the American Bible Society.

TURKEY.

BIBLE HOUSE, CONSTANTINOPLE, Dec. 20, 1881.

DEAR BROTHER:—Some months since, a copy of the New Testament and Psalms in Arabic was presented to a Mohammedan of high repute for sanctity. On receiving it he expressed great satisfaction and read it with pleasure. The other day he remarked to the friend by whose hands the book was presented, to this effect: "I have never been inclined to join those who speak of the Bible (used by Protestants) as a forgery, and having now read it, I am still less inclined to say so. But if it be not a forgery, it must be divine, as the Koran affirms that it came from God. If this be true, what becomes of the Koran, for it is entirely different from that."

Yours truly, I. G. BLISS.

BULGARIA.

RUSTCHUCK, Oct. 10, 1881.

At the annual meeting of our Mission, held in Lovetch, Bulgaria, Sept. 22-26, the report of the committee on Bible work showed that many more Bibles, Testaments, and parts of Scripture have been disposed of through our agency this year than any other preceding year. We rejoice to be able on the part of the Mission to express to you our gratitude for the help granted to us by the Bible Society for the dissemination of the Scriptures in Bulgaria. We have many fresh proofs of the fact that the Bible in many places where it is diligently read, prepares the way for missionary work. We, therefore, recognize the Bible work to be the greatest auxiliary to our evangelistic efforts, and hope you will ever continue to give us the means of putting this precious volume in the hands of all Bulgarians who can read. We remain respectfully,

Yours in the love of Christ,

STEPHEN THOMOFF,
GABRIEL ELEIFF.

MEXICO.

Speaking of the godly influence exerted by Bible colporteurs under his employ, Mr. Hamilton says:

Ever since I learned how to say it in Spanish, I have urged our colporteurs, in sending them out to their work, not only to do it in a business-like manner, but "as unto the Lord;" to give a word of counsel to every man who received the

word of God; and, when possible, to spend their evenings and Sabbath-days in explaining the gospel to the ignorant. Lopez, the excellent colporteur who recently died in Tabasco, not only taught the gospel to the poor at night after his work was done, but also taught them to sing "the songs of Zion" in that region, where there was no church. Colporteur Maya says that in the city of Tabasco he held a "Sunday" school every night. The colporteurs who labour near the Mission centres have many opportunities for preaching and teaching. All distribute gospel tracts when they can be obtained.

Some persons think little of our work because we do not give results in the number of conversions or of additions to the churches. How can we? It is ours to sow the seed and ask God's blessing, and then we have to pass on to other houses and other towns, while the stationed missionaries and preachers have much better opportunities to see how the truth brings light into darkened hearts.

CHILI.

The *Valparaiso Record*, referring to the indifference of the people to the truth, the opposition of the priesthood to the circulation of the Bible, and the engrossing nature of secular pursuits, proceeds to say:

The task of distributing the Scriptures under such circumstances, and in the face of such powerful opposition, unaided by those who as educated men and patriots, as friends of education and of the people, might be expected to inform themselves and aid to impart information among their countrymen, is indeed disheartening. After twenty years that the Valparaiso Bible Society has been at work in Chili, such are the hindrances still to-day that we rejoiced last March in being able to distribute twenty-six hundred Bibles and portions of Bibles in the course of the year then ended, which was *only one copy to every eight hundred souls* in the Republic. When a colporteur was sent three months ago to Peru his failure was complete. There may have been peculiar and exceptional circumstances there that caused this result; but the grand difficulty was the people were unconcerned and indifferent. And yet we must not give over, but must continue diligently and prayerfully, hoping that the great mountain that lies before us may yet be removed and cast into the sea. If faith be sorely tried with discouragement and want of success, Christ's faithful followers must persevere. We implore the prayers of all who pray that God's Spirit may be poured out from on high and his word may be made a renovating and regenerating power in this country and on the entire coast; that men's hearts may be touched, their prejudices overcome, their errors corrected, their zeal interested, and their hearts comforted by the faith that is in Jesus Christ the crucified Redeemer.

The sales in September last at the Valparaiso depository, among the shipping, and at Santiago, were larger than usual, and amounted to 386 copies of Bibles, Testaments, and Gospels in Spanish, English, and German. In October 142 copies were distributed. Arrangements have been made by the missionaries at Concepcion to open a Bible store at that place.

SEED YIELDING FRUIT.

The *Valparaiso Record* furnishes the following incident, illustrative of the power of the Bible, going in advance of other agencies, to lead men out of error into light.

A family residing in the interior away from any large town, tilling the land and living by their toil, had received a copy of the Scriptures, the gift of a thoughtful foreigner, whose business in mining led him occasionally past their house. This they had read, but without an opportunity of joining in public or social worship, or listening to the exhortations and instructions of a Protestant teacher; and yet so far had they been led by simply reading the volume that they had sought salvation directly at the hands of Jesus, had accepted his promises, had called upon the Lord, and finding peace in him desired to meet with others holding evangelical views; for which reason coming to Valparaiso, fifty miles from their home, they inquired whether they could be received in the little Spanish flock which has been gathered here. After suitable conference with them they were received, a woman and her nephew, and became members communicant. Having spent a day or two in town to confess their acceptance of Christ in the church, to enroll themselves among its members and sit down at the communion of the Lord's Supper, they went back to their home again in the country happy and rejoicing. As the Bible has shed its life-imparting beams in their hearts and dwelling, we pray now that it may shed forth those beams to bless their neighbours. The event is most encouraging as showing that God notices and approves of the effort, however humbly made, to bring the Scriptures to the homes and houses of the people.

DISTRIBUTION OF RELIGIOUS TRUTH IN CHINA.

In a sermon delivered before the Chinese Religious Tract Society, the Rev. W. S. Holt, of Shanghai, advocated the publication and distribution of religious truth by means of the printed page, and we make place for a part of his discourse, as no less appropriate to Bible Society work than to that of the society before which he spoke:

There is no doubt that the gospel must be proclaimed by the living preacher. There is a power in it when spoken by man to man which cannot be obtained in any other way. "It has pleased God by . . . preaching to save them that believe." "Preach the word," said Paul to a young clergyman, and it is the best advice to give a minister. The *school* is a great avenue through which many are led into God's kingdom. The *hospital* affords unsurpassed opportunities to heal the body and save the soul. But these departments of work, these methods of ministering to the necessities of the people, can only be used by those who have made such methods a study and have devoted themselves to them. We cannot use them. While we give to the preaching of the gospel the most important place among the means for distributing the bread of life, and while we admit the great hopefulness and usefulness of work in the schools and hospitals and dispensaries, we need for our purpose some other means. We have it ready made to our hands, and even now

calling for all the assistance we are inclined to render. It is a means which has been shown to be most profitable in Christian work at home and in all heathen lands. It is specially adapted to a country like China, where we can say, "of making many books there is no end." This means which we can all use so easily is the printing and distribution of tracts. It commends itself to us for several reasons.

It is a Chinese plan. Preaching and teaching in schools for the express purpose of propagating religion, I have never known to be done either by the Buddhists or Tautists, except in the case of the Japanese Buddhist Mission. But the circulation of tracts is common. Many and quite attractive tracts in small books and sheets are extensively prepared and used by the Buddhist priesthood, by wealthy gentlemen who wish to be philanthropic, or by those who have made vows. They are used to stimulate the zeal of the devout and to arouse the thoughtless. From the island of Pootoo issue great numbers of such tracts; many of them finely illustrated, printed in clear bold type, so that even the aged can read them. They set forth the various teachings of Buddhism in a manner which shall attract the eye as well as impress the mind, and thus the tracts are made acceptable to the public. Some of them are done in colours; some of them make use of ingenious devices in the arrangement of the Chinese character which catch the eye and convey a lesson by a glance, even if the explanation is not read. Sold for a few *cash* or for a single *cash*, they are purchased by the crowds of worshippers who visit that sacred island, from all parts of the empire, and by them they are carried throughout the country. Such tracts are one of the many means by which Buddhism is kept before the people and its hold upon them is maintained. The Religious Tract Society, then, is but taking advantage of a native system, and the wisdom of doing so is manifest. No prejudice or custom is offended or violated when we offer a Chinaman a book. Even a scholar cannot look with contempt upon a book. To be sure, sometimes suspicions are aroused because some of the books have a foreign air. Perhaps the would-be purchaser will smell of the volume, to assure himself that there is no foreign medicine concealed in it which will make a foreigner of him. Perhaps he eyes it carefully. There is nothing offensive discovered. He holds in his hands a simple book on Chinese paper, in Chinese binding, printed with the familiar character which he has been taught to regard as almost sacred. Then the price asked is marvellously low. The cost must have been much more than the amount wanted. It is a good bargain. Thus the book is bought partly from sheer curiosity, partly because it is cheap. But it is bought, and the man has in his possession some portion of food—food which will fill his soul with peace and joy and give him everlasting life; food which will so satisfy him that he will never crave any other, if he will but read and believe.

True, many of the books thus distributed are wasted even when they have been bought. Many perhaps are burned in the temples, to save the precious characters in which they are printed; many are used to repair the soles of shoes; many are used by the frugal wife as a receptacle for embroidery patterns and threads.

The parable of the sower is constantly enacted. Some seed is trodden upon, some is choked, some is rooted up or scorched and comes to no fruitage. But some—and herein lies our hope and our encouragement—some of it falls into good ground, reaches the heart prepared to receive it, strikes root, and springs up, producing an abundant and delightful harvest, some thirty, some sixty, some one hundred-fold.

Another advantage in this method of gospel distribution is, that by the means of tracts the gospel can be carried and left where the preacher, or at least the foreigner, is not allowed to remain. In some parts of China the foreigner is neither loved nor longed for nearly so much as his manufactures are. Merchandise finds its way without much difficulty into the country, to places where the merchant who imports it would not be allowed to live. The right to travel and preach the gospel is tolerated, subject to the risk of an occasional stoning and much abuse on the part of the ill-disposed, where a permanent stay would be but the occasion of trouble. Thus books can be taken inland, almost everywhere distributed, and left to do their work quietly but surely, while the distributor must "move on." From such expeditions made by missionaries and colporteurs have come results of the most encouraging kind, making good again and again the promise, "My word shall not return unto me void, but it shall accomplish that . . . whereto I sent it."

There is every reason to induce us to help in such work as that now before us. It is much needed; it is beneficial; it is in accordance with Chinese methods for propagating doctrine; it is easily done. There is no reason why every one of us should not have some share in the efforts now making. It is undenominational, thus will not help to perpetuate those differences to which some object, but it will tend to unify rather than separate, and thus it will do good to those who take part in it. Moreover, by aiding this society we should show our belief that the Chinese need the gospel, and that it is adapted to their needs. We should also be doing something by way of obedience to the injunction laid upon all of his disciples by the Saviour. Further than this, we should show our sympathy with the native church in its efforts to spread the truth. This is a matter of no little consequence. They need this sympathy now as they will not need it when Christianity has made greater progress, and has become the religion of the land. At the outset, any help rendered, any interest shown, goes far to stimulate these Christian workers. It is not in the full tide of success that aid is the most useful. But it is in the days of weakness that we should try to inspire the converts from heathenism, by holding out hopes of success and by generous support.—*Christian Recorder*.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ILLINOIS AND WESTERN INDIANA.

The auxiliaries reporting for last month are Galena and Greenfield Bible Societies, Clay, Lawrence, Piatt, Winnebago Counties, auxiliaries

in Ill., and Knox and Posey Counties, Ind. The work in most of these societies is in a much more prosperous condition than for some years past.

Galena Bible Society celebrated its semi-centennial in the First Presbyterian Church of that city, on Nov. 20th. This being the oldest society north of the Illinois River, and so, the first event of the kind in Northern Illinois, made it an event of special interest to the many-hilled city. It appeared from the report made by Rev. A. C. Smith, pastor of the South Presbyterian Church, of the doings of this auxiliary during the half-century, that the society had sent to the American Bible Society over seventeen thousand dollars, more than a third of this sum being in donations.

Appropriate addresses were made by the pastors of the Presbyterian and Methodist Episcopal Churches, and this anniversary occasion was signaled by a donation of \$500 to the Parent Society.

KENTUCKY, EASTERN AND MIDDLE TENNESSEE.

The auxiliaries visited the past month were those of Madison, Garrard, and Carroll Counties, Ky., and Giles County Bible Society, Tenn. These meetings were pleasant and profitable. The canvass of the latter was finished in October. During November the county agents have finished the canvass of Warren County, Tenn., and Wayne County, Ky.

In taking a collection recently in Hardinsburg, Ky., in order to complete the canvass of the county, I was asking for contributions of a dollar each to secure the requisite amount. A little boy, six years old, held up his hand. He went home and told his father and mother they must not be angry with him, for he had promised a dollar to the Bible Society. They asked him how he was going to get the money. He replied, that if his father would let him have the money he would "work it out;" but if not, he would sell his *express wagon*, as he felt obliged to give the dollar. Next morning the little fellow went manfully to work, and on the following day, before I left, his father approvingly paid the dollar.

MISSOURI.

The report of the Gasconade County Bible Society shows it to be an excellent auxiliary. It is sustained by the German churches, and *does not go on credit*.

The Adair County Bible Society held its anniversary, as usual, on the last Sabbath of November, six churches uniting in the exercises and filling the largest edifice to overflowing.

The summary of colportage reports is as follows: 295 days of service, 2,500 miles travelled, 2,778 families visited, 631 families found destitute, of whom 467 were supplied, as were also 304 destitute individuals; 1,711 volumes of Scripture, valued at \$678 04, were distributed by sale and gift in twelve different counties. Nearly all the reports allude to the short crops and the high prices of food for man and beast. Very many families needing a Bible are without money to pay for it.

NEBRASKA AND COLORADO.

The last month has been blessed to me with financial success, and with unusual general interest. Sales and donations have generally been in advance of preceding years.

Colporteur Pugh is going forward in his work

in the south of Nebraska. The winter opens mildly, and I hope he can work along without serious interruption. He has found a field more destitute than any formerly visited by him. Of course he supplies those who cannot pay for the Bible.

OHIO AND EASTERN INDIANA.

I attended four anniversaries this past month, all of which were interesting and profitable; they were held by the Stark County East, Williams County, Marion County, Ohio, and Knightstown, Ind., Societies. The attendance upon all of them was large. I also attended the anniversary of the Erie County Bible Society, Ohio. A considerable interest is felt by many of the auxiliaries concerning the canvass of their fields, and much praise is due to many of the ladies for successful work in this good cause.

NORTH AND SOUTH CAROLINA.

The anniversaries attended were those of the auxiliaries in Chatham and Cabarrus Counties. The indications at each were very encouraging, and the exercises of the latter were attended by an intelligent and appreciative audience, which manifested its interest by the largest contribution ever made in the place on such an occasion.

Reports from eleven colporteurs show 287 days of service, 3,539 miles of travel, and the sale and donation of 2,025 volumes of Scripture. There were 2,689 families visited, 561 found destitute, and 469 of them and 297 individuals, were supplied.

OREGON AND WASHINGTON TERRITORY.

The anniversary of the Walla Walla County Bible Society was held in the Methodist Episcopal Church of Walla Walla, on the 13th ult., four congregations uniting in the services. Addresses were made by Rev. J. D. Pierce, of the Baptist Church, Rev. G. M. Irwin, of the Methodist Episcopal Church, and your Superintendent. The attendance was large and the interest good. The entire receipts as donations, in Walla Walla, amounted to \$72 65.

The 20th last was devoted to the Bible work at Pendleton, where I preached at the Methodist Episcopal Church in the morning, and in the evening attended the annual meeting of the Umatilla County Bible Society at the Baptist Church, at which addresses were made by Rev. J. LaCornue, of the Methodist Episcopal Church, and your Superintendent.

Volunteer agents of this society have sold books during the year to the value of \$18 65. Among them, Rev. G. W. Kennedy, Rev. W. H. Pruit, and the Misses Mendenhall, deserve special mention.

TEXAS.

The auxiliaries of Columbus and Colorado County, and Cotton Gin, held their annual meetings on Nov. 6th. These societies are out of debt and keep a good stock of books on hand. They are well officered. The latter held its anniversary without the visitation of the District Superintendent, which is commendable. Newton County Bible Society held its anniversary on Nov. 11th, and Jasper County Bible Society on the 13th. There was good attendance and attention at both. They had sold nearly all their books and were anxiously waiting for more. I was very kindly received by the people of these counties, and a brighter day is dawning upon this part of the State. Railroads are pen-

etrating its immense forests of long-leaved pines and cypress, lumber companies are forming and saw-mills building.

During the month I visited and addressed seven ecclesiastical bodies, in which there were present about four hundred ministers of the gospel. Resolutions were adopted expressing continued confidence in the American Bible Society, and recommending annual contributions to its funds.

The colportage work was good this past month, aggregating: 3,663 families visited, 882 destitute families and individuals supplied, 3,201 volumes distributed, valued at \$940 18, and contributions from churches and individuals received by the colporteurs, \$42 75.

WEST VIRGINIA.

On Nov. 6th I visited Charleston to attend the anniversary, which was a decided success. The sum of \$129 09 was raised at this meeting, and more than \$100 worth of books have been ordered by one of the depositories. I also visited the Summers County Bible Society at Hinton. Its receipts from all sources were \$50 44. Rev. Mr. Ellison has canvassed the county and supplied its destitutions.

WINNEBAGO COUNTY BIBLE SOCIETY, ILL.

This auxiliary held its anniversary meeting in three churches at Rockford, Oct. 30th, 1881. In the Winnebago Street Church, Rev. W. S. Curtis, D.D., and Rev. J. Braddock, were the speakers; at the Second Congregational Church, Rev. T. P. Marsh and Prof. Henry Freeman; at Westminster Church, Rev. G. R. Van Horne and Hon. John Budlong. From the secretary's annual report the following is extracted: "We celebrate, tonight, the thirty-seventh anniversary of the Winnebago County Bible Society. How much of the material and moral prosperity of our beautiful city and county is directly owing to the faithful labour of these years in disseminating the word of God and the beneficent work of placing this precious book in destitute families! It is growing more the conviction of thoughtful men that the stability and permanence of our free institutions depend very largely upon the general diffusion of the Bible among the people."

The gross receipts of this auxiliary since its organization—Nov. 1844 to 1881—are \$36,885 74. Of this sum, a large part has been sent each year to the Parent Society, including a \$500 donation for the past twelvemonth to the American Bible Society.

The Rev. C. Foster has been employed as county agent for thirty-five days, and has made a thorough canvass of the various townships, holding meetings, and supplying destitute families and collecting funds.

HARRISON COUNTY BIBLE SOCIETY, OHIO.

The above auxiliary publishes a reminder to its friends and patrons in that locality concerning the claims of the Bible society, and says, among other things: "A benign providence has wonderfully prospered the citizens of our county. The assessment of the county, in 1850, was only \$4,487,746. In 1874, although there was a decrease of 1,475 inhabitants, the assessment was \$13,308,320, or nearly three times as much as in 1850. 'Unto whomsoever much is given, of him much shall be required.' Then let every one

give 'as God hath prospered him.' We earnestly request every pastor in the county to take a collection in each congregation in his charge and transmit the amount thus collected to our treasurer."

DETROIT ANNUAL CONFERENCE.

The following action was taken at the recent session of this body. It gratifies us to find that their appreciative words are sustained by a large advance in their contributions to the Bible cause:

Believing the Bible to be the word of God, and the prime instrument in the salvation of the world, and recognizing the American Bible Society as our agency for its publication and distribution, therefore,

Resolved, 1, That we urge upon all our ministers the desirability and necessity of taking up a collection in all our charges for this good cause, and aiding the Society in every possible way in the distribution of the Bible.

Resolved, 2, That we recognize the efficiency of this Society in the promptness with which it has responded to the call coming from our suffering people in the burnt district.

JACOB HORTON, *Chairman.*

COLPORTAGE INCIDENTS IN KENTUCKY.

The colporteur labouring in Rowan County writes as follows:

That portion of the county visited since my last report, is the poorest and roughest that I have seen. I travelled many miles through the almost unbroken forest, where there was but a bridle-path for road. The people seem to be so destitute that I did not attempt to take any collection. In several instances I failed to find anything to feed my horse when he was suffering for food, and frequently I fared but little better myself.

I discovered one man who had only a part of a Bible, and that very much worn. At the foot of its title-page appeared the words, "Stereotyped for the American Bible Society by D. G. Bruce, Lexington. Printed for the Kentucky Auxiliary Society, by Thomas T. Skillman, 1823." The owner of this relic was very poor, and when I offered to give him a Bible, he almost worshipped me.

I also met a convict, working on the railroad, who after examining a copy of the Testament and Psalms and looking at it wishfully, exclaimed, "I have no money, not a cent, and I have no way in this world to get any. I would rather have that book to-day than a gold watch." When I gave him the book he seemed almost overcome with joy. I met many persons in this desolate part of the country who rejoiced greatly at an opportunity of procuring for themselves copies of the word of God.

INCIDENTS OF CANVASSING IN MINNESOTA.

The ever present influence of the Bible.—I met a man on horseback, on a wide prairie. He bought a Bible, but finding it would be inconvenient to carry in his hand all day, as he did not expect to return home before evening, he asked me to deliver it to his wife at his home, where my journey would lead me during the day, saying, "If you were selling any other book than the Bible I would not be so ready to trust

you, being a total stranger, but since you sell Bibles, it is all right."

I don't know whether the infidels among the inhabitants of New Ulm were convinced, by the dreadful cyclone visitation of July last, that there is a God; but one thing they are convinced of: that whatever rules in that region is fearful in power, whose works are past finding out. Another thing is also evident, which is, that some of the best people in the city believe the cyclone to have been a direct warning from a merciful God to that city. In canvassing this place last year I found many who openly condemned God and the Bible. Since the cyclone I hear no such blasphemy among the sufferers. In December, 1880, a great many Roman Catholics refused to receive a Bible. Recently many of these same people accepted Bibles from me. I have more hope for New Ulm now than at any former period.

I found one man in Lyon County, not a skeptic, who had a farm of 600 acres under cultivation, but no Bible. They were by no means ignorant people either, who composed his family. Plenty of everything but Bibles. I sold him one, the largest I had. His tenants were all destitute.

I sometimes find the greatest ignorance among those who ought to know better concerning the Bible work. When I called upon the oldest resident minister of a town within my field, he seemed to have no interest in my work, but informed me that the people of the place, as well as the surrounding country, were well supplied with Bibles, and it was not necessary to labour among them, so I was not intending to canvass there at that time; but, as I left it, thought I would make a few calls in the scattered suburbs. I visited five families, and four were without the Scriptures, whom I supplied by sale. How little people know, and frequently how little they care, whether their neighbours are supplied with the word of life. Scores ask me if I "find *any one* without a Bible." They are surprised when I tell them some of the things I learn about this matter in the different parts of my field.

Miscellaneous.

BIBLE TRANSLATION.

In "The Ely Volume," a notice of which we must defer till another time, Dr. Laurie introduces a letter written to him under date of August 5th, 1880, by the Rev. Elias Riggs, D.D., LL.D., of Constantinople, who has stood at his post in Turkey for forty-eight years. In answer to the question, "Why does a missionary require eight or ten years, at least, to complete a translation of the Bible in a foreign language?" he says:

Let the candid friends of the Bible consider: First. The amount of matter comprised in the volume. Let him count the number of words on a page, multiply it, by the number of pages, and then compare the amount with that found in ordinary volumes, and he will find that he has in the Bible a library rather than a single volume.

Second. The conscientious translator cannot give a hasty or superficial rendering, or one in accordance with the views of any commen-

tator, unless, after thorough investigation, he has made them his own. Few form an idea of the work of thoroughly mastering any document in a dead language.

Third. The translator of the Bible must not only be master of Hebrew, Chaldee, and Greek, but also of the language into which he translates. Is it said he should have this knowledge before he begins? I reply that, however thorough that previous knowledge may be, experience will soon show him that in the field of every language are *terre incognite* which he must explore and map out before he can go on with confidence; *e. g.*, names of trees, plants, animals, and gems, may be little regarded by common readers, yet the translator cannot neglect them, and must bestow much labour to form a decided judgment as to the meaning of the original words, and then of the right terms to express that meaning in his translation. So of the orthography of proper names. It would be a blemish if the same name were spelled in four or five different ways; yet this is true of our own justly esteemed English version. To secure the right spelling of proper names, a complete list should be made out and be at hand for reference. The Old Testament contains more than twenty-six hundred such names.

Fourth. If one knows a foreign language, let him try the experiment of translating the amount of a page in the Bible from that language, or from English into it. Then, after some days, let him carefully revise it, or get another familiar with both languages to look it over with him, so as to secure accuracy. Now let him multiply this by the number of pages in the Bible, and he will know something of the time needed for such a work. Then there is the time required for comparing the different parts, in order to secure consistency in the rendering of the same terms.

Fifth. Sometimes the strange language has not been previously used for the expression of Christian ideas. In this case it is hard to set a limit to the labour, investigation, and care needed to secure the right terms for these ideas, and avoid those that would be misleading and injurious.

A SINGLE AIM.

Those who are at times disposed to be impatient of the single aim of the society, and who wish it to keep in its depots and place in the hands of its colporteurs general religious literature, forget the great principle of the division of labour. A merchant may earn a reputation for elasticity by taking up many trades; but he is more likely to fulfil his duty, which is to provide for the wants of the community, if he fix upon a single class of goods and determine to produce them as pure, as well made, and as cheap as he can. So it is well that the philanthropies of life be meted out, and that a society of Christian men choose a distinct department in the wide field of doing good, and strive to excel in this one chosen work. The aim of rendering the word of God into every tongue, and commending it to the acceptance of every man that breathes, is surely vast enough to satisfy the ambition of a society like this, and its influence for good would suffer if it attempted more.—*Report of British and Foreign Bible Society.*

PEOPLE I HAVE MET IN THE SOUTHWEST.

We copy the following story from Dr. Pierson's "In the Brush," which has already been mentioned in the *Record*, as one of many sketches illustrating the nature of the work which Bible agents have done, and the varieties of individual character which they may encounter.

Among the visitors at the Springs was one who was a very wealthy man, a large slaveholder, and a very great invalid. He was a cripple, with one limb much shorter and smaller than the other, and was compelled to use two crutches to walk at all. As I saw him mingling with the visitors, I observed that he was profane, rollicking, genial, and exceedingly social in his nature. I do not now remember how I became acquainted with him, or whether or not I was introduced to him at all. But from the first he attached himself to me, and sought my company. If I sat down alone upon the piazza, he would come and take a seat near me, and we engaged in long conversations. I explained to him in the greatest detail the work in which I was engaged, and the operations of the American Bible Society at home and abroad. I described to him the Bible House in New York, and the process of making Bibles—commencing with the printing of them in the higher stories, and passing them through different hands from story to story below, until they reached the depository, well-bound and beautiful specimens of the art of book-making. I told him of the wealth and business character of the men who acted as managers of the Society, and gratuitously supervised and controlled all its operations. Thoroughly irreligious in all his training and associations, my statements were new to him, and he was greatly interested in them. He thought the whole thing was "grand" and "magnificent," and was enthusiastic in his commendations of me and my work. When I was absent for a day or two for the purpose of meeting the people of some neighbourhood at a week-day appointment, he was among the first to meet me on my return to the hotel, and inquired with the greatest interest as to the success of my labours. In our repeated interviews I talked with him frankly, freely, and fully, in regard to his own spiritual condition, urged him to make religion a personal matter, yield his heart to Christ, and live henceforth for the glory of God, and the good of his fellow-men. The openness of his nature and the frankness of his expressions upon this subject were remarkable. His belief in the Bible was implicit. He did not seem to have a shadow of doubt in regard to its truth. He told me that, from the nature of his disease, he was liable to die at any moment, and if he died he knew he should be lost. He did not seem to have a particle of doubt on this subject. Sometimes, in deep consciousness of the struggle within him, he would say:

"The trouble with me, sir, is, that I have no stability—I just go with the crowd I am in. When I am with a man like you, I wish I was a Christian. I would give the world to be a Christian. But when I am with W—— and G——" (naming the chief gamblers at the hotel) "and their crowd, I am just carried away with them. I can't help myself. If I could always be in the company of men like you, I believe I could be a good man and a Christian."

I prayed with him in my room at different

times, and gave him all the instruction and encouragement in my power.

* * * * *

On one occasion, in explaining to him the nature of my Bible-work, and the extent of the territory committed to my supervision, he interrupted me with—

"That will include T— County, my county. You must certainly come and see me when you reach that part of the State, and stay with me while you are in that region."

I thanked him for his invitation, and told him that I should be certain to call on him. This invitation was often repeated, and renewed with special earnestness when we separated. A long time elapsed before I visited all the intervening counties, organized or reorganized Bible societies, preached and "lifted collections" in the more important churches, ordered Bibles from New York, secured the appointment of colporteurs, and completed all the arrangements for a thorough canvass and supply of the counties. But after several months I reached T— County; and, as my friend resided some distance from the county-seat, I completed all my arrangements for the supply of the county before making him my promised visit. This accomplished, I mounted my fleet horse and rode several miles to his residence. His welcome was as warm, cordial, and hearty as words and acts could make it. A long-absent brother could not have been received with greater demonstrations of joy. After I had laid aside my leggins and spurs, washed myself, and a troop of big and little house-servants, who were rushing about eager to render some service in welcoming me to their master's hospitalities, had brushed me and properly cared for all my wants, and the commotion created by the arrival of a stranger at a large plantation had somewhat subsided, my host said to me:

"The blue grass in my pastures is knee high to your horse. Now just stay with me a few weeks, and let your horse run there. The weather is hot; you are a hard worker. You need rest, and your horse too. It will do you both good. Just stay with me, and I will kill my biggest, fattest turkeys, and give you the very best that the plantation affords."

I thanked him for his cordial welcome, told him that I could not spare so much time, but would stay with him as long as I possibly could.

He then inquired after my plans for the supply of his county with Bibles. I told him that I had spent the previous Sabbath at the county-seat, and gave him the names of all the men that had been elected as officers of the County Bible Society, and of the colporteurs that had been chosen to canvass and supply the county. He knew them all, and approved the choice that had been made. I then said:

"I have ordered a large supply of Bibles from New York, and I am quite sure I can depend upon the people of the county to meet the expenses of this work."

"Yes," said he, thrusting his hand into his pocket, and taking out and opening his pocket-book, and handing me a bill, "there is twenty dollars for T— County;" and, handing me another bill, "There is ten dollars for the world."

I was very much gratified with his appropriation of the money, as I saw that, in my conversations with him, I had given him a clear idea of the local or home work and the general or foreign work carried on by the American Bible Society.

A bountiful supper followed, and the evening passed very pleasantly and rapidly in conversation; with many reminiscences of our life at the Springs, and the various persons we had met there. At length he ordered the Bible brought forward, and the servants summoned for prayers. A large number, including the house-servants, and their husbands and children who lived in the kitchen and other adjacent buildings, were soon assembled. The master and myself were the only white persons in the group. He sat near me in a large chair, thin, pale, and sickly, his two crutches lying across his legs, and seemed profoundly interested and impressed. With a stillness that was almost motionless and breathless, and with a fixed, an earnest, an excited attention, such as I have never seen, only as I have seen it in many similar groups, they all listened while I read to them a portion of the blessed word of God—that word that I have found so potent to soothe and cheer and bless the most ignorant and the most oppressed—and then we all bowed together before our common Father, and in language as simple as I could command I earnestly besought his blessing to rest upon them all, and commended master and slaves to his compassionate care and love. As, after the lapse of so many years, the long-closed chambers of memory open at my bidding, and, recalling this scene, I for the first time commit it to pages that can be read by others, it all stands revealed before me, so vivid, so present, so unspeakably tender and precious in its memories, that again and again I have been compelled to lay down my pen and wipe the fast falling tears that would flow as I have lived over again the golden, glorious hour thus spent in communing with God and comforting his enslaved and suffering poor. The same divine power comes down upon me now, while I write, as when I knelt in the midst of that dark group, melting my soul with a tenderness so inexpressibly sweet, and irradiating my whole being with a joy so unearthly, that I can but exclaim with the poetess:

"Tell us if the gleams of glory,
Bursting on us when we pray,
Are not transient, blest revealings
Of our home, so far away;
Loving glances of our Father,
Sent to lure our souls away."

THE BIBLE.

No fragment of an army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museum. Media and Persia, like Babylon which they conquered, have been weighed in the balance and long ago found wanting. Greece faintly survives in its historic fame—"Tis living Greece no more;" and iron Rome of the Cæsars has long since ceased to boast. And yet the book that foretells all this still survives. While nations, kings, philosophers, systems, institutions, have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honoured and more abused than

any other book the world ever saw. It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet is borne along till the mystic angel shall plant his foot upon the sea and swear by him that liveth for ever and ever that time shall be no longer. We are ever constrained to exclaim with Isaiah: "All flesh is grass, and all the goodliness thereof is as the flower of the field; The grass withereth, the flower fadeth; but the word of our God shall stand for ever."—*H. N. Lane, in Presbyterian Banner.*

BIBLE VERSES IN THE MEMORY.

We never approved of the custom which once obtained in many Sunday schools, of offering premiums for the greatest number of Bible verses which pupils could memorize in a given time. Fabulous was the sum total, and parrot-like the recitation of some of the verses, acquired under pressure by poor little creatures whose own or whose parent's ambition was stimulated by the desire to be foremost. We fear that Bible-cramming is like other cramming, physical and intellectual, not readily assimilated nor likely to produce happy results. But we are sorry on the other hand, that at the present day so few children, comparatively, study God's word and get it "by heart." The golden text at Sunday school, and the texts in large print are all that the Sunday school absolutely insists upon; and mothers do not now, as much as they once did, encourage little ones to learn whole chapters, Psalms, and passages from the Gospels and Epistles, as a part of their religious education. Yet there is no mental treasure so much to be prized, as God's word in the memory. Learned early, it is never forgotten. In the days of maturity, in trial, disappointment, sorrow, or illness, the precious texts come up in the thought as though spoken by a Divine voice to the listening soul. Their power to lift and help in the crises of life cannot be exaggerated. We owe it to our children, to endow them with this wealth which moth and rust shall never corrupt, nor thieves break through to steal away.—*The Christian Intelligence.*

THE BIBLE SAVED HIM.

One of our colporteurs, working in a destitute county in Western Georgia, relates the following:

Pursuing a narrow path leading through a thicket, I perceived two or three houses. As I approached, a woman ran out of one of them across the yard and gave a shrill alarm. Suddenly I was surrounded by a rough looking set of men, called, in this part of the country, "moon-shiners," from the fact of their being engaged in the illicit manufacture of ardent spirits. They suspected me of being a United States revenue officer, and demanded my papers. I presented my colporteur's commission, but as none of them could read, I read it for them. "That's all very well, as far as it goes," said one, "but it will take more than that to save you," he added, with a fearful oath. "Show us your Bibles," said another. I exhibited the two or three I had in my hand, saying, "If you will walk to my buggy, I will show you more." "Come on," they exclaimed, and with menaces and curses they threatened that if they did not find it as I said, they would hang me to the nearest tree. On showing them my stock of Bibles they seemed

satisfied, and purchased two or three, and then telling me to "be scarce," I very willingly departed. The Bibles saved me from an angry mob, and I hope will be the means of saving them from the "wrath to come," and leading them in the way everlasting.

"BRING THE BOOK."

An aged patriarch lay dying. His feet were bathed in the waters of the dark river; but calmly, steadily, he fixed his eyes on the farther shore, fearing not the crossing.

Around him were gathered the children he had reared; and now nearer, nearer came the moment when the mortal should put on the immortal. The sun was yet high in the heavens, but the shadows of the dark valley began to close about the pilgrim, and the film of death to seal his vision. He knew it not, but thought the shades of night were falling, and turning on his pillow, said, "My children, it's getting dark, it's time to bring the book"—that blessed book whose morning and evening portion had for years been his household's daily manna! Once again its words of cheer refreshed that circle; once again the voice of prayer ascended; but when it ceased the aged pilgrim was at rest—had exchanged prayer for praise.

"Let me die the death of the righteous, and let my last end be like his."—*Selected.*

TRUE CONSOLATION.

The Rev. Dr. S. K. Lothrop, who was Daniel Webster's pastor in Boston for more than thirty years, says in a recent letter concerning his visit to Mr. Webster on the day after his son, Major Edward Webster, was buried:

It was approaching dusk. The light in the room was a struggle between the firelight and the waning light outside. He came into the room with a subdued, yet grand and solemn air. Our greeting was a silent pressure of hands, and we sat down. I did not feel that it was for me to speak first in his presence, and he did not speak, and I watched his face. He looked at me, not as expecting or demanding that I should speak, but as if my simple presence was an expression of sympathy grateful to him. At length, after the silence seemed to me to become very oppressive, though I suppose it did not last very long, he turned to me and said: "I feel at this hour, Mr. Lothrop, that all that gives dignity and glory to man is contained in the religion of Jesus Christ of Nazareth, and I could wish that on my tombstone at Marshfield, where I hope to be buried, after my name and the dates of my birth and death, there might be simply this inscription, 'He was a believer in the gospel of Christ'—the best thing that can be said of any man." He then went on (I, of course, having only a very secondary part in the conversation) to speak of the strength and comfort which his Christian faith afforded him, and then of Christ's wonderful life, character, and instructions as a help, guidance, and inspiration to any one who would so pass through this life as to be prepared for a future and higher life."

THE BEST BOOK FOR BUSINESS MEN.

The editor of the *New York Tribune*, in reply to a young man just entering business life who asked advice about the books most likely to help him, wrote:

The best single treatise is the *New Testament*;

next to this is the Book of Proverbs of Solomon. The best business man we have ever known memorized the entire Book of Proverbs at twenty-two, carrying the American Tract Society's ten cent edition in his vest-pocket and committing a half-dozen verses daily; and when he became an employer gave a copy of the book to every employé, with a friendly inscription commending it as an *admirable business guide.*"

◆◆◆ PONDER THE WORD.

It is the beaten oil that gives the brilliant flame. It is thoroughly digested food that gives us strength and health. I would not say, read the Bible less, but meditate upon what you read more. He is not the best Bible student that remembers the greatest number of verses, or that is the most skillful exegete of its difficult passages, or that has at his command the greatest number of facts and truths; but rather that man who best understands its great fundamental principles that lie at the foundation and manifest themselves through every verse, and is the most thoroughly imbued with its spirit, that has the key of interpretation to the deepest meaning of the whole.—*Selected.*

Children's Department.

ONCE THERE WAS.

[For a Very Little Boy and Girl.]

BOY.

Once there was a little boy; and what do you think he had?

GIRL.

A bright new ten-cent scrip; and I tell you he was glad.

BOY.

Once there was a little scrip; and where did it find itself?

GIRL.

Dropped in the mission-fund in the bank on the parlor shelf.

BOY.

Once there was a mission-fund; and where do you think it went?

GIRL.

To buy some nice new books to be to the heathen sent.

BOY.

Once there was a little book that was bought with the bright new scrip;

GIRL.

That went to a mission-school in a box in the mission ship.

BOY.

Once there was a heathen child; and what do you think said he?

GIRL.

"I thank the boy who gave his scrip to buy a book for me."

BOY.

Once there was a little boy; I wish it had been myself.

GIRL.

Then put your scrip in the mission-fund in the bank on the parlor shelf.

—*Selected.*

AUTOBIOGRAPHY OF A BIBLE.

BY JOSIE C. GILL.

I am a little, old Bible. In my day I was as handsome as anybody in my gay, red morocco binding and gilt clasps. But now my covers are ragged and dingy, the clasps are tarnished, and inside the leaves bear the marks of thumbs, with many a precious passage underscored by fingers that will never hold a pencil again.

Look at the fly-leaf, and you will see, written in faint, hardly-distinguishable characters,—

"JOHN HARRIS, from his mother.

'What time I am afraid, I will trust.'"

A very appropriate text for a young man just about to start for foreign lands as a missionary. Ah! can I ever forget the day we left our native land? How well he bore it, that brave young man, as he left home and friends, perhaps never to return.

Of our journey I will say but little. It was long and tedious. First, the long voyage across the ocean; then the journey over desert wastes upon a camel's back, through dark forests and across bridgeless rivers; then our arrival among the Nestorians, our work among them, our many homesick feelings, the bitterness of homesickness sweetened by the thought that we were forwarding the Master's cause.

At last, after many years of patient labour, my friend laid down his armour and went to take possession of the crown of life laid up for him. Before he died he called his oldest son, a noble lad of sixteen, to his side, and gave him the little red Bible with the warning to heed its teachings.

Soon the widow of John Harris, a sweet lady whom he had married after his arrival in Persia, crossed the ocean with her children, that they might be educated among the schools of her native land. Here (I say it sorrowfully) the influence of "fast" college associates so polluted him to whose care I had been intrusted, that he grew, in a short time, to be as bad as the worst.

After a disgraceful record at college, his downward career commenced in earnest, and finally he became so degraded that he sold me—the parting gift of a dying father—that he might obtain a few cents wherewith to buy the poison that would satisfy his terrible thirst.

It must have been several years that I remained with the bookseller, piled upon a shelf with other musty, dusty old books, until one day when a little ragged girl came in and inquired in a timid voice for a second-hand Bible. I was shown to her, but she hadn't money enough to pay the price—twenty-five cents.

The tears came into her eyes as she said, "I cannot buy it, for I have only nineteen cents."

The bookseller, touched by her wistful face, took the money and gave her the book. How tightly she clasped me in her hands, and how she bounded along the street until she reached a tumble-down house in a dirty alley! She entered the house, climbed several flights of stairs until she reached the very top of the building, and then, softly opening the door, she came into a dark, dismal room, where on a bed in the corner lay a woman with a very thin, white face.

"Look, mamma," exclaimed the child, "I have got it!"

How the pale face brightened, and how hungry the eyes were that rested upon me!

"Thank God, Lena darling, that we have His precious word to read once more."

"And see, mamma," cried Lena, "God must have sent me this text on the fly-leaf," and then she read it aloud.

How those few words strengthened the poor woman's faith, which, being tested to the uttermost, was well-nigh exhausted. "I will trust," she murmured; and He who careth for the sparrows rewarded her faith by sending help ere the day ended.

A city missionary stumbled up the dark stairway that afternoon, praying God to bless whatever work he might find to do. He knocked at the garret door, and in response to the "Come" he entered.

You may imagine my surprise as I recognized in the missionary, with benevolent face lighted up with the love of Jesus, my late dissipated owner. He did not recognize me so quickly as I did him. It was not until he took me in his hand to search out some comforting passage to read to the sick woman, that his eye fell upon the fly-leaf bearing his father's name.

He was strongly moved, and at once asked the woman if she would give him her Bible in exchange for one much better. After a few words of explanation the exchange was made, and after offering a heartfelt prayer, Mr. Harris left the old garret, but soon to return to convey the invalid to better lodgings, where she speedily recovered under the influence of good care, aided by plenty of air and sunlight.

And so I fell into the hands of my old owner, now made new in Christ Jesus.

But one day I was lost, having fallen from his pocket as he passed along the crowded thoroughfare. A richly-dressed lady picked me up, and, having tried in vain to overtake the owner, placed me in her own pocket. She was on her way to the depot whence she was to start upon a long journey, and before night I was whirling away with one to whom I was sure my teachings were unknown.

As we sped along in the darkness, suddenly there came a terrible crash, and soon after flames were seen. Panic-stricken passengers sought egress from the car in vain, and a fiery doom seemed inevitable.

Trembling hands snatched me from the pocket of the rich velvet dress, and once more those words, "What time I am afraid I will trust," comforted a despairing heart. She trusted, and the Lord stayed the flames, and saved.

Thus my mission there was accomplished, and I was soon returned to my rightful owner in answer to an advertisement.

Since then I have been tenderly cared for by generation after generation of Harrises, and have been the means of teaching many the lesson of trust through the few words written years ago by John Harris's mother.—*Zion's Herald*.

Bible Society Record.

NEW YORK, JANUARY 19, 1882.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held on Thursday, the 5th of January. President S. Wells Williams in the chair.

Secretary Gilman conducted the religious exercises.

The Board appointed the Rev. George W.

Wainwright, District Superintendent for Nebraska, Colorado, and Wyoming, to fill the place of the Rev. William McCandlish, resigned. He will not enter upon his duties until April 1st, the beginning of the next fiscal year.

Grants of books were made to the value of \$6,900, including \$5,000 worth of books for colportage, ten volumes for the blind, and 200 volumes for the Creek Indians.

One auxiliary was recognized in each of the following States: Illinois, Missouri, Texas, and West Virginia.

The receipts for December were \$40,198 18; copies of the Scriptures issued from the Bible House, 99,639.

BERKSHIRE CO. BIBLE SOCIETY, MASS.

The annual meeting of this auxiliary was held in Pittsfield on Wednesday, Jan. 4th, Secretary Hunt, of the American Bible Society, being present by special invitation. The treasurer's report showed a balance on hand of \$876, there having been donated to the American Society, during the year, \$1,080. The executive committee were instructed to devise means for giving the Bible to all destitute families in the county, and to arrange for accomplishing this end by the agency of persons volunteering their services without compensation.

The afternoon session was largely attended, and the principal address was made by Dr. Hunt, who, in compliance with the express vote of the assembly, replied to certain aspersions and charges against the Parent Society, contained in pamphlets which the secretary of a society in another State had taken pains to distribute among the audience. The response to his address was prompt and gratifying. The *Berkshire County Eagle* of January 5th says that "when he closed he was applauded; and on Judge Rockwell's motion it was voted, as an expression of confidence in the management of the Parent Society, that after expending in the local work of supplying the destitute of the county with the Bible a sum not exceeding \$400, the surplus in the hands of the treasurer be sent to the American Society."

It was also voted "that the thanks of the society be presented to the Rev. Dr. Hunt for his very interesting address."

In the evening, Dr. Hunt addressed a union meeting at the Methodist Church on the work and needs of the Society.

The following officers were chosen for the ensuing year: Joseph White of Williamstown, president; Julius Rockwell of Lenox and J. D. Carson of Dalton, vice presidents; H. R. Peirson of Pittsfield, secretary; William Renne of Pittsfield, treasurer.

We are happy to say, that the treasurer of the society has already remitted the sum of \$450, in accordance with the resolution above referred to.

Summary of District Superintendents' Reports,

For the month of November, 1881.

Number of District Superintendents reporting.....	17
Auxiliaries, Branches, etc., visited.....	104
Anniversaries attended.....	54
New Societies and Committees formed.....	2
Sermons and Addresses delivered for the Bible cause	142
Letters sent.....	1,890
Miles travelled on official duty.....	16,940
Donations and subscriptions secured for the Bible cause	\$1,608 07

Summary of Bible Distribution in November, by Ninety-seven Colporteurs and Fifteen County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	2,117	339
Families visited by them.....	23,188	5,531
Families found destitute of the Bible.....	4,613	526
Destitute families supplied.....	3,708	390
Destitute individuals supplied in addition.....	2,489	325
Number of books sold.....	13,407	1,016
Value of books sold.....	\$4,589 03	\$424 55
Number of books distributed gratuitously.....	8,526	546
Value of books distributed gratuitously.....	\$905 83	\$170 54

Summary of Eighty Annual Reports of Auxiliary Societies,

Received in December, 1881.

Receipts from sales in twelve months.....	\$4,708 56
Receipts from collections and donations.....	5,147 16
Paid American Bible Society on book account.....	6,166 88
Paid American Bible Society on donation account.....	1,170 65
Expended on their own fields.....	2,006 08
Value of books donated.....	873 21
Value of stock on hand at date.....	10,205 39
No. of these Auxiliaries reporting general operations.....	11
Collecting and distributing Agents employed.....	11
Families visited by them.....	8,611
Families found destitute.....	824
Destitute families supplied.....	466
Destitute individuals supplied in addition.....	415
Sabbath and other schools supplied.....	5

Deceased Members.

Rev. John Cotton Smith, D.D., New York.
Rev. Thomas M. Hudson, Wheeling, W. Va.
Rev. Joshua Poor, Vineland, N. J.
Rev. David McCurdy, Windsor, N. J.
Rev. John W. Lane, Rushford, N. Y.
Rev. Simon Kuhlshoefer, Quincy, Ill.
Rev. Francis A. Morrell, Long Branch, N. J.
Rev. John W. Schenck, Claverack, N. Y.
Rev. Leonard Bacon, D.D., LL.D., New Haven, Ct.
Rev. Rufus C. Putney, New York.
Hon. Henry E. Davies, LL.D., New York.
Rev. James Anderson, Manchester, Vt.
Robert McCheyne Stead, Astoria, N. Y.
Francis Armstrong, Owego, N. Y.
Mrs. Francis P. Schoals, New York.
Mrs. William C. White, Orange, N. J.
Nathan L. Davis, Spring Valley, Ohio.
Mrs. Catharine Castner, Somerville, N. J.
Daniel Hulshizer, Stewartsville, N. J.
John Cline, New Village, N. J.
Henry G. Nichols, Brooklyn, N. Y.
Maria Stone, New Milford, Pa.
Richard W. Sale, Xenia, Ohio.
Mrs. L. R. Jones, New Market, Tenn.
Rev. James Cameron, Oakland, Cal.
Mrs. Dewitt B. Wyckoff, Hurley, N. Y.
David Jones, Waukesha, Wis.

Societies Recognized as Auxiliary,

January, 1882.

With Names and Post Office Addresses of Corresponding Secretaries.

Hanover Bible Society, Ill., Rev. J. A. Monteith, Hanover.
Higginsville Bible Society, Mo., Charles Hoefler, Higginsville.
Laredo Bible Society, Texas, Wm. D. McCormick, Laredo.
Huntington & Vic. B. S., W. Va., Rev. W. P. Walker, Huntington.

MONEYS RECEIVED IN DECEMBER, 1881.

Gifts:—

FROM INDIVIDUALS.

A Christian Friend, Fairfield, Iowa.....	\$30 00
Anonymous, Ks.....	50
Cannon, W. H., Stillwater, Minn.....	1 00
Chatterton, Mrs. H. E. S., Onslow, Iowa.....	1 00
Cash, Marengo, Iowa.....	25
Cash, N. Y.....	1 40
Cash.....	2 51
Collection, Cincinnati, Ohio.....	3 50
Collections at Lacrosse, Ark.....	4 50
“ at Melbourne, Ark.....	4 05
“ in Paris, Mo.....	14 26
Collection at Starke, Fla.....	3 00
Collections by Colporteurs:	
Through Rev. John Hinton, D. S., Minn.....	7 60
“ “ W. R. Long, “ W. Va.....	25
“ “ J. L. Lyons, “ Ga.....	13 26
“ “ W. B. Rankin, “ Texas.....	42 75
“ “ Geo. S. Savage, “ Ky.....	9 95
“ “ “ “ “ Tenn.....	50
“ “ John Thompson, “ Cal.....	12 30
“ “ J. J. Thompson, “ Ks.....	106 77
“ “ Geo. M. Tutthill, “ Mich.....	1 00
“ “ “ “ “ Wis.....	12 39
“ “ W. H. Vernor, “ Ark.....	14 35
“ “ C. H. Wiley, “ N. C.....	4 98
“ “ “ “ “ S. C.....	34 40
“ “ E. Wright, “ Mo.....	55 22
Colporteurs in Alabama.....	21 25
Doubleday, Wm. T., Binghamton, N. Y.....	1 00
Ford, Mrs. Hannah, Cleveland, Ohio.....	30 00
Flint, Elizur, Rose, N. Y.....	1 00
Fox, George, Stamford, Ct.....	5 00
Gross, Miss Anna, Garrattsville, N. Y.....	5 00
Gardner, Rev. A., Weyauwega, Wis.....	1 00
Harman, Wesley, St. Lawrence Co., N. Y.....	28 00
Henning, J. H., Stillwater, Minn.....	1 00
Hulburd, Lucina, Oberlin, Ohio.....	3 00
Hulburd, H., Oberlin, Ohio.....	5 00
Huntington, Wm., Lebanon, Ct.....	1 00
“In Memoriam,” Somerville, N. J.....	10 00
Kehr, E., Hermann, Mo.....	5 00
Leonard, Thos. K., Wadley, Ga.....	1 30
Lemke, R., Stillwater, Minn.....	1 00
Mead, E. D., Shortsville, N. Y.....	10 00
Mitchell, William, New York.....	10 00
McCreary, Harriet, Gettysburg, Pa.....	10 00
Morgan, H. T., New York.....	100 00
Ormsstead, Jane, Ironton, Ohio.....	5 00
Phillips, G. M., Northfield, Minn.....	5 00
Piepor, A., Freelandville, Ind.....	1 00
Parks, Wm., Sandersville, Ga.....	3 20
Parker, Mrs. Emeline, Homer, Mich.....	10 00
Rogers, Eli F., Branford, Ct.....	30 00
Smith, Rev. J. C. and family, Franks, Wis.....	65 00
Sabin, D. M., Stillwater, Minn.....	2 00
Stauffer, Christian M., Berne, Ind.....	5 00
Shibley, Samuel P., Shibley's Point, Mo.....	70
Todd, Mrs. S. E., Orange, N. J.....	5 00
Wakeley, F. H., Greenville, N. Y.....	1 00
Wildman, Mary A., Danbury, Ct.....	30 00

794 08

FROM LEGACIES.

Bates, Moses, late of Lorain County, Ohio.....	158 80
Brainerd, Clarissa, late of Middletown, Ct.....	4 04
Gulick, Mrs. Jane, late of New Brunswick, N. J.....	2,000 00
Hite, James, late of Terre Haute, Ind.....	300 00
Lusk, John, late of Canaan, N. Y.....	200 00
Mudge, E. R., late of Boston, Mass.....	1,000 00
Orelup, William, late of Cohoes, N. Y.....	6 00
Perrine, Lydia, late of Freehold, N. J.....	100 00
Porter, Andrew W., late of Monson, Mass.....	450 00
Rambo, Prudence, late of Geneseo, N. Y.....	250 00
Ranlett, O. R., late of Pittsfield, N. H.....	2,561 87
Somerville, Elizabeth, late of South Bend, Ind.....	350 00
Strong, Lyman W., late of Seville, Ohio.....	50 00
Templeton, John, late of Boston, Mass.....	75 00
Utter, Samuel, late of Edgar County, Ill.....	8 00
Wysockie, Basil, late of Little Rock, Ark.....	1,000 00
Warner, E. G., late of Fulton County, N. Y.....	121 15

\$8,629 86

FROM CHURCH COLLECTIONS.

ARKANSAS.

Marianna, Pres. Ch.....	5 85
“ Sabbath School.....	1 15

GEORGIA.
Collections from Meth. Ep. Churches, by Rev.
J. L. Lyons..... \$26 80

INDIANA.
Freelandville, German Congregation..... 20 00
Terre Haute, German Reformed Ch..... 7 05

KANSAS.
Highland, Cong. Ch..... 1 50
Pardee, 7th day Baptist Ch..... 37
Pipe Creek, Cong. Ch..... 1 80
Sterling, Cong. Ch..... 3 00

MASSACHUSETTS.
North Brookfield, First Cong. Ch..... 86 62

MICHIGAN.
Victor, Meth. Ep. Ch..... 4 00
Whitehall, Meth. Ep. Ch..... 9 00

MINNESOTA.
Excelsior, Cong. Ch..... 8 00
St. James', Evang. Lutheran Swedish Ch..... 4 08

MISSOURI.
Missouri Conference, Meth. Ep. Ch..... 4 18

NEW JERSEY.
Acquackanonck, Reformed Dutch Ch..... 285 00

NEW YORK.
Dansville, Pres. Ch..... 30 00
Essex, Pres. Ch..... 11 00
Hannibal, Pres. Ch..... 5 00
Norwich, Cong. Ch. and Society..... 2 00
Port Washington, Meth. Ep. Ch..... 3 20
Rhinebeck, Reformed Ch..... 31 44
West Oanden, Pres. Ch..... 3 00
Williamstown, Meth. Ep. Ch..... 7 00

PENNSYLVANIA.
Pittsburg and Allegheny, Ger. Evang. Ch's.... 30 00
Providence, Welsh Cong. Ch. and Society..... 5 00

RHODE ISLAND.
Pilgrim Cong. Ch. and Society..... 38 88

TEXAS.
Austin Conference, Meth. Ep. Ch..... 4 00
N. W. Texas Conference, Meth. Ep. Ch., South
Southern German Conference, Meth. Ep. Ch. 21 55
West Texas Conference, Meth. Ep. Ch..... 16 55

WISCONSIN.
Darlington, Pleasant View Mission, Primitive
Meth. Ch..... 6 00

TURKEY.
Bulgaria, Meth. Ep. Ch. Mission..... 24 21

617 78

FROM AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.

Rev. O. M. Addison, Brazos Point, Texas..... 15 20
Rev. A. C. Dutton, Sumter, S. C..... 50 00
Mrs. F. H. Ervin, Columbus, Miss..... 7 00
Theodore Gould, Philadelphia, Pa..... 25 00
Louis Hoffman, Hermann, Mo..... 7 55
Rev. J. M. Jones, Boonville, Texas..... 22 00
Rev. Joseph Norwood, Laredo, Texas..... 50 25
W. W. Porter, Oowala, Ind. Ter..... 5 00
Rev. R. H. Robb, Gainesville, Ga..... 9 00
Rev. James H. Saye, Chestnut Grove, S. C..... 40 00
Rt. Rev. Bishop Penick, through Rev. W. A.
Fair, Liberia, Africa..... 5 00
Turner, Alexander, Crockett, Texas..... 12 50
Vaughn, S. C. Jewett, Texas..... 30 00
Friends' Mexican Mission, Brownsville, Texas 19 77
Kansas Central Agency..... 121 55
Southwestern Bible Society, La..... 100 00
Western Seaman's Friend Soc., Chicago, Ill.. 14 44

584 26

FROM AUXILIARY BIBLE SOCIETIES:-

ON DONATION ACCOUNT.

Albany County, N. Y..... 80 00
Buckska Valley, Ohio..... 12 91
Columbia County, N. Y..... 80 00
Cass County, Ill..... 200 00
Dakota County, Minn..... 8 61
Du Page County, Ill..... 6 00
Essex County, N. J..... 60 00
Fairview, Ill..... 60 00
Fulton and Hamilton County, N. Y..... 30 00
Fishkill, N. Y..... 19 08

Granville Welsh, N. Y..... \$20 81
Gasconade County, Mo..... 50 00
Hampshire County, Mass..... 32 88
Kanawha County, W. Va..... 30 00
Long Island, N. Y..... 30 00
Livingston County, Ill..... 19 00
Morning Sun and Vicinity, Iowa..... 50 00
Marion County, Ohio..... 50 28
Monroe County, W. Va..... 19 24
Monroe County, Wis..... 35 40
Macoupin County, Ill..... 25 00
Ox Bow, N. Y..... 30 00
Piscataquis County, Me..... 3 00
Passaic County, N. J..... 128 78
Roane County, Tenn..... 7 00
Remsen, Steuben and Vicinity Welsh, N. Y... 30 02
Ridgeway Welsh, Wis..... 14 02
Schoharie County, N. Y..... 60 00
Ulster County, N. Y..... 150 00
Vermont..... 30 00
Wayne County, Iowa..... 24 97
Washington County, Minn..... 37 92
Washington City, D. C..... 250 00
Williams County, Ohio..... 5 00
West Salem, Ill..... 12 00

Tallmadge Benevolent Association, Ohio.....

1,596 87
10 00

Receipts from Sales:-

FROM AUXILIARY BIBLE SOCIETIES:-

ON PURCHASE ACCOUNT.

Anderson County, Ks..... 50 86
Albion, Mich..... 15
Boone County, Iowa..... 31 00
Brooklyn City, N. Y..... 200 00
Buckska Valley, Ohio..... 8 19
Butler County, Iowa..... 21 00
Buchanan County, Iowa..... 50 00
Belmont County, Ohio..... 50 43
Baldwin County, Ga..... 30 50
Battle Creek, Mich..... 50 00
Beloit, Wis..... 45 57
Benton County, Iowa..... 82 62
Branford, Ct..... 50
Crawford County, Iowa..... 32 27
Caldwell County, Ky..... 45 45
Cardington and Vicinity, Ohio..... 27 16
Cherokee County, Iowa..... 15 21
Columbia County, N. Y..... 70 00
Clay County, Dak..... 9 00
Connecticut..... 202 49
Columbia, S. C..... 28 90
Carroll County, Ky..... 50 61
Chatham County, N. C..... 28 05
Cabarras County, N. C..... 31 35
Cass County, Neb..... 75 84
Cambria Welsh, Ohio..... 70 75
Columbia County, Wis..... 67 59
Cleveland, Ohio..... 150 00
California..... 261 65
Chicago, Ill..... 413 65
Cerro Gordo County, Iowa..... 26 55
Calhoun County, Mich..... 31 39
Cuba, N. Y..... 109 16
Camden, N. Y..... 14 09
Cass County, Mich..... 29 08
Clark County, Ill..... 16 98
Dakota County, Minn..... 67 08
Du Page County, Ill..... 100 00
Dearborn County, Ind..... 10 00
Delphos, Ohio..... 43 65
Delaware County, Ohio..... 100 00
Eaton County, Mich..... 6 14
Elgin, Ill..... 117 17
Floyd County, Iowa..... 16 80
Franklin County, Ks..... 24 13
Fayette County, W. Va..... 14 34
Forest City, Mo..... 8 50
Fillmore County, Neb..... 56 76
Fairbury, Ill..... 73 58
Fort Valley, Ga..... 19 30
Fulton County, Ill..... 9 73
Garrard County, Ky..... 97 13
Giles County, Tenn..... 192 55
Greene County, Iowa..... 14 00
Gage County, Neb..... 98 05

Greene County, Ala.	\$25 00
Geauga County, Ohio	25 00
Houston County, Minn.	50
Henry County, Iowa	40 00
Hart County, Ky.	50 25
Hartford, Wis.	32 53
Houghton County, Mich.	50 77
Hamilton County, Tenn.	13 70
Hamilton, Mo.	38 35
Hanover, Ill.	75 00
Hudson County, N. J.	1 30
Haywood County, N. C.	8 30
Hancock County, Ga.	8 20
Henry County, Ill.	40 53
Iowa County, Iowa	40 00
Jasper County, Iowa	54 26
Jessamine County, Ky.	40 00
Jefferson County, N. Y.	170 66
Jackson County, Wis.	12 64
Joplin, Mo.	2 00
Johnson County, Neb.	56 93
Jasper County, Texas.	82 55
Knoxville, Tenn.	75 00
Kanawha County, W. Va.	175 67
Kalamazoo County, Mich.	100 00
Knightstown and Vicinity, Ohio	40 94
Long Island, N. Y.	250 00
Lucas County, Iowa	81 00
Loveland and Vicinity, Ohio	37 87
Little Compton, R. I.	18 69
Logan County, Ky.	49 65
Livingston County, Ill.	31 41
Lee County, Ark.	32 30
Linn County, Mo.	65
Muscatine County, Iowa	25 07
Morning Sun and Vicinity, Iowa	33 00
Marion County, Iowa	81 89
Marshall County, Ks.	24 06
Manistee County, Mich.	21 00
Madison County, Ky.	52 45
Marlboro County, S. C.	5 10
Morgan County, Mo.	25 00
Marion County, Ohio	40 00
Monroe County, Mo.	22 23
Monongalia County, W. Va.	22 75
Mahaska County, Iowa	90 00
Macoupin County, Ill.	14 40
Newcastle and Vicinity, Ky.	20 93
Newburgh, N. Y.	150 00
Newton County, Texas.	45 35
Niagara County, N. Y.	70 00
Oregon	137 15
Oglethorpe County, Ga.	8 50
Ox Bow, N. Y.	27 83
Olmsted County, Minn.	5 00
Orleans County, N. Y.	11 00
Plymouth Welsh, Pa.	3 78
Passaic County, N. J.	26
Piscataquis County, Me.	81 00
Parke County, Ind.	18 00
Pottawatomie County, Iowa	55 00
Polk County, Ga.	35 00
Poweshiek County, Iowa	11 03
Pennsylvania	914 99
Rice County, Minn.	102 09
Ramsey County, Minn.	80 00
Riley County, Ks.	107 17
Rockville, Ct.	100 00
Rutherford County, Tenn.	36 80
Ripon, Wis.	28 94
Racine County, Wis.	5 33
Russell and Vicinity, Iowa	21 46
Randolph County, Ga.	89 00
Remsen, Steuben, and Vicinity Welsh, N. Y.	20 26
Ridgeway Welsh, Wis.	33 98
St. Lawrence County, N. Y.	44 20
Stark County East, Ohio	62 06
Summers County, W. Va.	50 44
Sharpe County, Ark.	20 00
Salem, Ohio	17 88
Saline County, Neb.	19 36
St. Louis, Mo.	300 00
Southwestern, La.	150 00
Schoharie County, N. Y.	100 00
Sumter County, Ga.	81 95
Somerset County, N. J.	45 27
Sangamon County, Ill.	23 65
Tennessee River, Ala.	46 92

Talbot County, Ga.	\$14 25
Terrell County, Ga.	13 85
Taylor County, Ga.	8 95
Union of Sauk County, Wis.	23 61
Upson County, Ga.	8 62
Virginia	113 30
Vigo County, Ind.	20 25
Wabash County, Ind.	40 00
Waseca County, Minn.	27 07
Washington County, Minn.	33 29
Wellington and Vicinity, Ohio	79 29
Williams County, Ohio	70 00
Williamsburg Welsh, Iowa	12 15
Weld County, Col.	9 15
Washington County, Ohio	73 49
Yellow Springs and Huron, Iowa	80 45
York County, Neb.	17 90
9,241 65	

Bible Committee, Franklin County, Neb.	19 55
" " Mooresville, N. C.	18 65
Roanoke Co. B. S., Va.	61 42
Rev. John Hinton, Dist. Supt., Minn.	22 23
Rev. W. B. Rankin, " Texas	39 25
Rev. W. H. Vernor, " Ark	33 46
Kansas Central Agency	38 65
Brazil Agency, W. M. Brown, Agent, S. A.	510 70
743 90	

MISCELLANEOUS.

Interest	3,727 26
Trade Sales	2,299 63
Retail Sales	4,547 17
Sales by Colporteurs	4,781 47
Rents	2,532 78
Record Subscriptions	26 61
Sundries	115 41
\$40,198 18	

SUMMARY OF RECEIPTS FROM EACH STATE, ETC.,

DURING DECEMBER, 1881.

	Purchase Acc't.	Gifts.	Legacies.	Total.
Alabama	71 92	21 25		\$98 17
Arkansas	85 76	29 90	1,000 00	1,115 66
California	261 65	12 30		273 95
Colorado	9 15			9 15
Connecticut	302 99	66 00	4 04	373 03
Dakota	9 00			9 00
District of Columbia		250 00		250 00
Florida		3 00		3 00
Georgia	213 12	53 06		266 18
Illinois	916 10	336 44	8 00	1,260 54
Indiana	129 19	33 05	650 00	812 24
Indian Territory		5 00		5 00
Iowa	814 76	106 22		920 98
Kansas	254 97	234 99		489 96
Kentucky	400 47	9 95		410 42
Louisiana	150 00	100 00		250 00
Maine	31 00	3 00		34 00
Massachusetts		69 45	1,525 00	1,594 45
Michigan	288 48	24 00		312 48
Minnesota	287 25	76 21		363 46
Mississippi		7 00		7 00
Missouri	396 73	186 90		583 63
Nebraska	344 44			344 44
New Hampshire			2,561 87	2,561 87
New Jersey	46 83	438 78	2,100 00	2,585 61
New York	13,007 49	6,942 00	577 15	20,526 64
North Carolina	86 35	4 98		91 33
Ohio	855 77	124 69	208 80	1,189 26
Oregon	187 15			187 15
Pennsylvania	918 77	70 00		988 77
Rhode Island	13 69	38 38		52 07
South Carolina	34 00	124 40		158 40
Tennessee	318 05	7 50		325 55
Texas	128 10	246 57		374 67
Vermont		30 00		30 00
Virginia	179 72			179 72
West Virginia	263 40	49 49		312 89
Wisconsin	250 19	133 81		384 00
Africa		5 00		5 00
South America	510 70			510 70
Turkey	39 25	24 21		63 46
\$21,755 84		9,812 48	8,629 86	40,198 18

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

S. WELLS WILLIAMS, LL.D.President.
REV. EDWARD W. GILMAN, D.D.	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.	
REV. ALBERT S. HUNT, D.D.	} Assistant Treasurer.
ANDREW L. TAYLOR	
CALEB T. ROWEGeneral Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial and attractive bindings, at prices varying from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida..	
Arkansas	Rev. W. H. VERNOR, Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia & Florida.....	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana..	Rev. E. G. SMITH, Morrison, Whitesides Co., Ill.
Iowa.....	Rev. O. J. SQUIRES, Mt. Vernon, Iowa.
Kansas.....	Rev. J. J. THOMPSON, Topeka, Kansas.
Kentucky, Eastern and } Middle Tennessee..... }	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin....	Rev. GEORGE M. TUTHILL, Kalamazoo, Mich.
Minnesota & Dakota.....	Rev. JOHN HINTON, Fairbault, Rice County, Minn.
Missouri.....	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & } Wyoming..... }	Rev. WM. M'CANDLISH, Omaha, Neb.
North & South Carolina..	Rev. C. H. WILEY, Winston, Forsythe Co., N. C.
Ohio & Eastern Indiana...	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas	Rev. WILLIAM B. RANKIN, Austin, Texas.
Utah, Idaho, & Montana..	Rev. H. D. FISHER, Salt Lake City, Utah.
West Virginia.....	Rev. WALTER E. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1882, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.